THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The shortest and surest way to live with honor in the world is to be in reality what we would appear to be."—DE SCALES.

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TEMPTATION.

THAT mankind should be tempted was understood in the divine plan of life, for the Word of God speaks of "the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Therefore in the beginning our parents, Adam and Eve, were tempted in the garden of Eden, which circumstance was no mere coincidence, and all their posterity, including the noble and great, have passed through a similar ordeal, in some form or other.

Temptation is permitted by the Lord as a means unto the development of man. Through its instrumentality he gains a knowledge of himself, as concerning the nature of his various dispositions, and also through this medium he may demonstrate his integrity to principles of righteousness. Man is a free agent, possessing a knowledge of right and wrong, and he needs an opportunity whereby he may select his course in life—one that will assist him in the way of advancement. Temptation often adequately fulfils such requirements, and when correctly understood and received, it becomesa powerful factor for good. Its operations may be often trying and severely felt, but there is the assurance that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Among the many inspiring instances of mankind being tempted is the oft-repeated case of Job, whose unswerving character shines forth as an object lesson for all. God knew of Job's faithfulness and integrity, and, desiring to further bless and develop him, permitted Satan to tempt His servant, withholding, however, the power to take undue advantage of Job. Wisdom and design directed God's dealings with this righteous man, who gained the blessings consequent upon the refining and ennobling processes through which he passed, and could say, after a life of well doing, "I know that my Redeemer liveth."

Christ, it is recorded, was "in all points tempted as we are." Our great pattern experienced unequalled temptation, in connection with which is fortunately revealed for our guidance the subtle and deceitful nature of Satan. Jesus at the time had endured a prolonged fast, which fact the devil bore in mind when he sought to take advantage of the Master's condition of hunger. Satan in this attempt was unsuccessful, but his persistent, designing character led him to further endeavor to entrap Christ, this time with conceit, worldly riches and power, with which he has grievously deceived many lives. But upon receiving the Lord's sharp rebukes, Satan relaxed his attacks for a season. It is to be seen from the foregoing and other instances that the devil works very cunningly, that he usually attacks the passions, appetites and worldly ambitions of mankind, and where he discovers a tendency to weakness, he will there concentrate his forces to deceive and overthrow. It is also to be observed that the devil is not easily discouraged, and that he will labor energetically and systematically so long as he sees prospects of victory in his evil pursuits.

Our "hour of temptation" is rightly described as "an anxious time," for much depends upon whether we stand or fall; the matter involves our future destiny. Therefore a few observations may be worthy of consideration. In the first place our rule of life should be to follow the simple admonition of the inspired lines: "Do what is right, let the consequence follow." We should love to do right because it is the express desire of our Creator concerning us, who, in grateful recognition of such conduct, has predicated eternal growth upon the same. The emphatic "no" in reply to all sinful allurements should ring from our hearts at all times, no matter how great may be the fascination surrounding the temptation, for such an undeviating rule would obviate much sorrow and trouble. Frequently in the anxiety and fear of approaching trouble, we are tempted to deviate from the path of truth as a means of escape. This is a favorite device of the devil, but never has such a course been productive of the slightest degree of ultimate satisfaction, but on the other hand it invariably heaps misery upon those who adopt the advice. Paul knew of Satan's mission—"that he went about as a roaring lion, seeking whom he

may devour," and in giving counsel to the early saints, the apostle exhorted them "to put on the whole armour of God"; to fortify themselves against the adversary, and especially to take every precaution in regard to any weakness with which they were possessed. The symbol here employed is a simple one, but if regarded would prove effective and valuable. As the ancient warrior, clad in armor, was able to ward off many an arrow directed against him, so may the spiritual and moral life be guarded by the adoption of the armor of God, which figure implies the sincere disposition and determination to do good. But immediately we allow indifference to possess us, the poisoned darts of sin will seek out our unguarded parts.

The advice which emanated from our Savior was, "Watch and pray lest ye enter into temptation." To be ever on the look-out is of paramount importance. Danger is often ahead; Satan is continually prowling about in disguise, hence the Christian must fervently watch, even as the mariner, in navigating his craft, finds it necessary to be on watch at all times. As regards the power and efficacy of prayer, surely little reasoning is needed to establish the value of the same. The poet has well said:

> Satan trembles when he sees
> The weakest saint upon his knees.

The prayer of active faith will erect an impenetrable barrier around us, so that in the moment of temptation we can find safety and deliverance in approaching the Lord for strength and wisdom to overcome. The deep fascination connected with temptation often urges us to recklessly yield, without regarding the sad consequences. Our carnal natures are tempted and we are apt to hastily grasp an opportunity to satisfy them, but if at such perilous times we would but for a moment wrestle with ourselves, with a reflective and prayerful mind, the evil inclinations would vanish.

Further, we generate strength to overcome sin by cultivating love only for that which is noble and pure. If we love virtue and truth we partake of their nature; and by following the advice of the holy record—to "love God with all our might, mind and strength"—we gradually become like Him. Love can develop within us an unconquerable power for good or evil, according to the ideals of our admiration, as we choose. Therefore how necessary that we should centre our love, which is a ruling passion, upon God and His righteousness. Then again, as a safeguard to falling into temptation, we are well advised to diligence of body and mind. Men seldom fall into evil whilst in the faithful discharge of their duties; it is generally the idle who are victims to temptation, for Satan is better able to take advantage of such. The liability to fall into temptation is considerably lessened in the case of the diligent. Industry aids development, whilst

idleness is deeply associated with sin; and the devil plays havoc among the idle.

Doubtless, reader, you will yet experience many temptations. Before the close of the present day the powers of Satan may be arrayed against you. Therefore "watch and pray," refraining at all times from taking any course without reflection. Don't contract years of misery by yielding to the fascinating and deceiving influences of sin. When assailed by the adversary, contemplate upon the agonizing cries of David, who, in an unguarded and careless moment, brought unspeakable sorrow into his life. The fruit of yielding to temptation, like Judas' ill-gotten pieces of silver, will constantly create a stinging and conscience-smiting effect. Let us obey the command of God: "Yield not to temptation."—Elder John T. Seaich.

"PREACHERS" AND PREACHERS.

There is a beautiful story in the New Testament of a poor widow who showed her love for the work of the Lord by depositing in the treasury the sum of two mites, all the money she possessed. This she gave as a free-will offering to the Lord, regretting, no doubt, her inability to give more. The Savior happened to be present on the occasion, and knowing what the woman had done, He held her up as an example to the rest of the assembly, telling them she had cast in more than them all.

What a grand and noble character this poor widow presents when we compare her with the hireling preachers of modern times, who, instead of making sacrifices for the Kingdom of Heaven's sake, are making merchandise of the souls of men! We are well aware of the fact that there are honorable exceptions among them, men who are working untiringly for both the temporal and eternal welfare of their fellow-men. These shall in no wise lose their reward. But we believe we speak the truth when we say that there are thousands of men in the ministry to-day who are there wholly and solely because of the ease of the position and the salary attached thereto.

And it is this latter class who are most loud in their denunciations of the Elders of the Church of Jesus Christ of Latter-day Saints, men who have made the sacrifice of home and all its loving associations, of good, remunerative positions, and who, with the means which they have earned by honest toil, have come to the nations of the earth to proclaim the restored Gospel of Christ, without one thought of earthly reward. As we write, the name of one of these self-sacrificing men comes to our remembrance. For almost three and a half years this faithful servant of the Lord labored as a missionary among semi-civilized people. On being

honorably released he returned to Zion, obtained a good situation, and, besides providing for the needs of his family, succeeded in saving several hundred dollars. He was contemplating going into business on his own account and was working to this end when he received another call to go out into the world again as an ambassador of the lowly Nazarene. In the twinkling of an eye the vision which the young man had pictured to himself—a vision of a good, thriving business—had vanished and in its place arose a vision of a lengthy mission to a cold and frowning world. But this sacrifice was for the Lord's sake and for the sake of His erring children, and for their sakes he would make it willingly. After making provision for his family, he took the remainder of his savings and is using them for his support while laboring as a minister of the Gospel among the inhabitants of this land.

Thousands of similar sacrifices have been made by the Elders of Israel, in whose eyes the wealth of this world, and likewise its honors, are counted as dross compared with the grand and glorious mission of saving souls. A short time ago the writer had a lengthy conversation with a prominent minister of the Episcopal Church. I explained to him many principles of our religion, quoting copiously from the sacred scriptures in support of the doctrines. The gentleman appeared to be deeply impressed with the faith of the Latter-day Saints. I explained to him the missionary system of the Church, and told him of the sacrifices which the Elders make to preach, without any monetary consideration, the Gospel of the Son of God. He turned to me and said, "It would be impossible for me to do such a thing; I have been engaged in ecclesiastical work for the greater part of my life; I know of nothing else that I could do, and if I were to abandon the ministry, I am sure I don't know what would become of me and those who are depending upon me for support." He acknowledged that there are many doctrines of his church which he believes to be incorrect, but in order to retain his position he must remain silent concerning them.

The gentleman reminded me of the Reverend Doctor Ross, who maintained that it was the will of God that servants should be obedient to their masters, and that the black slave should accept the position to which his Creator had called him. Abraham Lincoln met the minister's argument in the following words: "Suppose the Reverend Doctor Ross has a slave named Sambo, and the question is, 'Is it the will of God that Sambo shall remain a slave?' The Almighty gives no audible answer to the question, and His revelation, the Bible, gives none—or, at most, none but such as admits of a squabble as to its meaning; no one thinks of asking Sambo's opinion of it. So, at last, it comes to this, that Doctor Ross is to decide the question, and while he considers it, he sits in the shade, with gloves on his hands, and subsists on the bread that Sambo is earning in the burning sun. If he decides that God wills Sambo to continue a slave, he therefore retains his

own comfortable position; but if he decides that God wills Sambo to be free, he thereby has to walk out of the shade, throw off his gloves and delve for his own bread. Will Doctor Ross be actuated by the perfect impartiality which has ever been considered most favorable to correct decisions?"

It is the same with the hireling preachers of to-day. To accept the Gospel of Jesus Christ as taught by the Latter-day Saints would mean the sacrifice of their good name, their easy positions and fat salaries. In this respect they bear a striking resemblance, not to the poor widow of the scriptures, but to the rich young man spoken of therein.—W. A. M.

HEALED BY THE POWER OF GOD.

My wife and I are living witnesses to the power of God manifested among His people in these latter days the same as in former dispensations. We have received many blessings from Him, one in particular which I desire to mention. About thirteen years ago I was appointed to labor as a missionary on the Samoan Islands. I spent over three years preaching the Gospel among the natives of those islands, and thoroughly enjoyed my labors. During my absence the young lady to whom I had paid attentions for some time was taken down with a very severe illness—inflammatory rheumatism—which confined her to bed for several weeks. Failing to receive relief from physicians, the Elders of the Church were requested to come and administer to her, and she received an immediate blessing under their administrations. She was raised from her bed of affliction, but was not entirely cured. At intervals during the succeeding two years she suffered much agony, caused by the rheumatism. In November, 1903, we were united in marriage in the Salt Lake Temple. Two years later my wife was taken down with another spell of sickness. She was unable to stand upon her feet for over three months. So acute was her suffering that she got very little sleep. She could not rest upon her bed, but had to be propped up on a lounge night and day during the time just mentioned. The rheumatism finally centered in her right knee. The physicians attending her told us that it would be impossible for her to regain the use of her limb without an operation—her knee would have to be cut open and the bone scraped.

One morning she suffered from a spell of hysterics, and I became exceedingly alarmed concerning her. After a time she became calm, and we began to talk about her condition. We knew that the Lord was able to restore her to health if it were in accordance with His holy will. We began to call upon Him in earnest prayer. I implored Him to look down in tender compassion upon my afflicted companion, and to heal her of her affliction. We made a

covenant with the Lord that if He would grant us that blessing we would consecrate our lives to His service. From that time an improvement in her condition was noticeable; she was able to lie down in bed. At length she was able to get up and move about a little. Finally, with the aid of crutches, she was able to go to the Temple and officiate in the ordinances pertaining to the salvation of her kindred dead. One day while in that holy place she received a blessing under the hands of the servants of the Lord, and on returning home in the afternoon of the same day, she astonished me by laying down her crutches and walking across the room. Soon after that she abandoned the use of her crutches entirely and has had no occasion to use them since. She is enjoying excellent health at the present time, and is faithful to the vow we made with the Lord. She is a teacher in the Sunday School, and also works three days each week in the Temple in Salt Lake City.

In the month of June last I was requested to undertake another mission. Remembering the promise which my wife and I had made to the Lord, and also of the blessing which Sister Summerhays had received from Him, I accepted the call willingly. In writing my response to the missionary call, the Spirit of the Lord rested upon me, testifying that the Lord had accepted of our offerings, and causing my soul to rejoice with unspeakable joy. I desire to show my gratitude to God for the blessings which I have received from His hands, and hope to be able, with His divine assistance, to complete another mission in honor.—Caleb E. Summerhays.

ACT NOW.

Act now—don't wait for chance or fate to bring the prize;
Seize now the rope that's held by hope and realize.

Climb high, don't stop, there's room on top, where eagles fly.
Among the mass and doubting class, great honors lie.

Don't cringe, don't flinch, should fortune pinch, and all seem lost;
With might and main, try, try again, at any cost.

Fight on, don't yield life's battlefield to friend or foe;
Press to the front, receive the brunt, and strike the blow.

Be brave, be true in all you do; hold honor high.
Be sure you're right, then force the fight, and win or die.

Dr. Munyon.

Conference Notice.—The semi-annual conference of the Leeds conference will be held at Bradford, December 15th, 1907, at 10:30 a.m., 2:30 and 6:30 p.m. President Penrose is expected to attend.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 28, 1907.

"MORMONISM" IN AMERICA.

ONE of the untruthful assertions made by the Vicar of St. Nathaniel's Church, Liverpool, to which we replied in the STAR for November 14th, was that the Church of Jesus Christ of Latter-day Saints was unable to obtain converts in America, and "therefore an active proselytism is carried on from time to time in the cities of Europe." The purpose of this misrepresentation by the reverend gentleman was to make it appear that the "Mormons" bore so bad a reputation in the Western world that they could not carry on the work of promulgating their faith in the United States, and therefore had to come to this country in order to accomplish anything successfully. To that we replied, "The truth is that there are more missionaries laboring in America than there are in the whole of Europe. Converts are being added to the Church in the different states of the Union, and are being reported every week in the publications printed there."

Since that was printed and given to the public, we have received a copy of the *Glasgow Herald* of November 9th, giving particulars of "Mormon Aggression in Chicago." That paper devotes more than a column of its space in showing that the doctrines of the Latter-day Saints are "spreading rapidly in Chicago," one of the largest cities in America, and in doing so quotes extensively from the *Chicago Tribune*, as follows:

Within the last three years, or since the Church was established in its permanent home at Paulina and West Monroe Streets, its active membership has increased fifty per cent. This increase, great as it is, does not represent the growing strength of the Church, for the reason that hundreds and even thousands of those who listen to the Mormon teaching willingly accept some, if not all, of the doctrines of the Church. To openly announce conversion to the beliefs of the Church involves the risk of ostracism by former friends and neighbors, and for that reason the majority of those who lean to the teachings of the Mormon Elders and missionaries prefer to have their change of religious sentiment remain a secret until they can move into a new community or perhaps to Utah.

The Mormons in Chicago carry on a continual and aggressive campaign of education. Their Elders and missionaries never are idle, and as a concrete result of

their activities it may be pointed out that four hundred and thirty-one copies of the Book of Mormon were sold from the Chicago mission during the month of June of this year. It is safe to say that no church or denomination in the State, Protestant or Catholic, saw so many new Bibles distributed among its members in the same length of time. Within the last two years the Chicago mission of the Mormon Church has sold 47,000 copies of the Book of Mormon. The book is printed on expensive paper, and contains 640 pages of reading matter. Besides these books, there have been sold 70,000 other books treating on Mormonism. More than a million booklets, averaging thirty-two pages each, and twice that number of pamphlets and tracts have been distributed.

In the same length of time 41,876 Chicago families have been visited by the Mormon missionaries, and of these 6,733 families were revisited. The missionaries spent 22,434 hours in street preaching and Gospel conversation, and as a result of this they had 53,000 earnest inquiries about the Church and their work. In the Chicago Church there were one hundred and sixty-two meetings last year, and several hundred were baptized in the faith.

The foregoing will show that our local opponent was as widely off the mark in speaking of the missionary work of our Church as he was in reference to its early history, and other points in his magazine effusion. We append a few more extracts from the article in the *Chicago Tribune*, not having space to spare for the entire production.

The Mormon missionaries and preachers receive no pay for their work. As a matter of fact, they support not only themselves, but aid in the support of the Church as well. The tracts and pamphlets which they distribute are purchased at their own expense.

* * * *

The Mormon faith is based on the revelation which Joseph Smith, founder of the Church, claimed to have seen when he was a young man. This revelation is what bothers those who become interested in Mormon teachings. They cannot get it through their heads that God came down out of the heavens to talk to Smith, as he claimed, and no amount of preaching, even by trained young missionaries, will convince them that it is true.

* * * *

It doesn't do any good to make fun of the Mormons or to ridicule their beliefs. That seems to encourage them more than anything else. Had not Joseph Smith been mobbed and stoned, and finally shot to death in Carthage jail, it is probable that not so many present-day Mormons would regard him as a true prophet. To ridicule or berate them only makes them look more upon themselves as martyrs to a just cause.

The writer of those remarks is correct in his statement that making fun of the "Mormons" or their beliefs does not accomplish anything except to confirm believers in their convictions. The statement concerning the disbelief of the multitude in the Divine revelations through the Prophet Joseph Smith, is no argument against the truth of those heavenly manifestations. The same incredulity prevailed among the people in the days of Christ and His Apostles as to revelation from God and the ministration of angels, and indeed, in all ages of the world, whenever God spoke from heaven, either personally or by the Holy Ghost through the prophets. But they who accept the truth and obey it receive a

testimony for themselves that no opposition can shake, and that persecution and ridicule only serve to intensify.

Recurring to the subject of the missionary work in the United States, we take great pleasure in citing a Church publication issued weekly at Independence, Missouri, under the title of *Liahona, The Elders' Journal*, which gives accounts every week of the progress of the work in the Eastern States, Northern States, Central States, Western States, Northwestern States, Southern States, Colorado and California Missions, where great success is attending the labors of the Elders, and numerous baptisms take place, showing that the latter-day Gospel is being spread abroad, the literature of the Church is being distributed by hundreds of thousands, and the sale of the Book of Mormon in all those parts is something truly remarkable. This not only proves the statement of "the Pastor of St. Nathaniels" to be utterly untrue, but gives great encouragement to the workers in the ministry in the British Isles and on the European Continent. We congratulate our brethren in America on their success, and *Liahona, The Elders' Journal*, in the interest which it maintains as the representative of those missions. The work is onward and upward also in these lands, for which the Lord be praised!

C. W. P.

BISHOP ROBERT T. BURTON GONE.

With deep regret we announce the departure from this life of Bishop Robert T. Burton, one of the Presiding Bishopric of the Church of Jesus Christ of Latter-day Saints, which occurred at his residence in Salt Lake City, Monday, November 11th, 1907. This was the close, in this world, of a very active and useful life. He was born at Amersberg, Canada West, October 25th, 1821. Out of the eighty-six years of his mortal career he spent sixty-nine years in the Church, fifty-nine years of which his home was in Utah. Soon after his baptism, October 23rd, 1838, he started with his father's family for Far West, Missouri, but learning of the horrible tragedy through the persecutions at that place, they remained, for about two years, with the Saints at Walnut Grove. They subsequently went to Nauvoo, where Brother Burton was ordained an Elder, and went on a mission to Illinois, Michigan and Ohio, where he was very successful, and returned to Nauvoo two weeks before the martyrdom of Joseph and Hyrum Smith. He was in the exodus from Nauvoo, crossing the Mississippi on the ice, February 11th, 1846, and followed the Camp of Israel to a point in Missouri, thence proceeding later to Council Bluffs, and crossed the plains with President Brigham Young on his second journey, arriving in Salt Lake Valley towards the close of September, 1848. He served in the Nauvoo Legion in defence of the settlers in Utah county against hostile Indians, and was noted for his intrepid courage and military skill. He took part in a number of battles

with the Indians in the North and West, and was promoted to different offices until he reached the position of Colonel of Cavalry. He aided materially in the rescue of hand-cart companies in 1856, and was prominent in the defence movement in Echo Canyon. At the outbreak of the Civil War, with a company of picked men, he protected the United States mails from Indians and lawless whites, to the entire satisfaction of the government and the Utah authorities. He was commissioned as Major-general by Governor Durkee in 1868, and was active in the Territorial militia. He occupied a number of prominent civil positions, local and national; was a member of Salt Lake City Council for seventeen years, and of the Legislature from 1855 to 1887. He was also one of the Regents of the University of Deseret. He was made Bishop of the Fifteenth Ward in 1867, and in November, 1869, went on a mission to the Eastern States. In May, 1873, he went on a mission to Europe, visiting the principal cities in Great Britain and on the Continent, and was appointed president of the London conference. In 1875 was appointed second counselor to Edward Hunter, Presiding Bishop of the Church, after whose decease he became first counselor to Presiding Bishop William B. Preston. From July 1st, 1884, to the day of his demise he served in that capacity with great ability and remarkable vigor. He has a large family, including a number of able, practical and noted men, and was regarded by the entire community as a gifted, stalwart and devoted man of God and servant of the Church. Notwithstanding several attacks of weakness, he continued his labors in the Bishopric, and on his eighty-sixth birthday held his customary family re-union, when the most of his descendants graced the occasion. He suffered a general collapse a few days before his departure, and passed away in peace, surrounded by members of his family. His funeral was held in the Assembly Hall, Thursday, November 14th, and was attended by a host of familiar friends. The pall-bearers were his sons Lafayette, Hosea M., Heber K., Austin G., Walter C., and Hardy G. Burton. Some of the most prominent of Utah's singers gave vocal selections, and the choir rendered suitable hymns. The eulogies passed upon the deceased were in keeping with his devout and active life, and gave voice to the sentiments of the great audience assembled to do honor to his remains. The speakers were Bishop Orrin P. Miller, Presidents John R. Winder, Anthon H. Lund, Francis M. Lyman, Elder John Henry Smith and President Joseph F. Smith. He was a great, good and valiant man; we feel honored in having had his friendship and intimate association, and we have the full assurance that he is gone to mingle with the mighty behind the veil, where he will join with them in their works of ransom for the lost, and that he will be with the just, who are Christ's at His coming in the first resurrection and exaltation unto celestial glory.

C. W. P.

THE TESTIMONY OF A THANKFUL HEART.

My Dear Brothers and Sisters,—

Out of the fulness of my heart I would like to tell how the Lord has blessed me and put joy into my life that I had never anticipated. Up till a short time ago I had never heard of the Latter-day Saints, when an Elder came to our neighborhood and began to distribute tracts. Very eagerly and earnestly I read the literature. The ordinance of baptism appealed to me very strongly, being quite in harmony with my own ideas. I found I had much to learn besides what I had been taught in the Church of England. After attending the meetings and discussing with the Elders and Saints, I realized the darkness I had been living in. It was such joy to me to learn how God in these latter days had raised up the Prophet Joseph Smith, and had through him re-established His Church on the earth.

I know it is a manifestation of God's love for me which has led me up to this glorious realization. My faith in His love and care was always great. When five years old my mother died, and until I was sixteen I was brought up in fear and endured considerable unhappiness. Yet the Lord always made me feel He cared for me, and I would pray about anything which was to me at all important. I never seemed to think anything was beneath my Heavenly Father's notice, and have proved this to be the case. I earnestly desired to be able to cheer the last remaining years of my dear father's life, and my prayer was answered, although circumstances made it appear impossible. For more than three years before his death I kept house for him. The Lord has brought me into the strait and narrow way, and I claim that a loving Father, such as our Heavenly Father surely is, will lead aright all who are desirous of doing His will and if they pray for guidance they will rejoice in becoming members of His Church. I had the blessed privilege of being baptized on the 28th of July last, and rejoice in the testimony of the truth which I have received. My heart swells with gratitude to God for all His mercies, and I pray that I may be kept faithful to Him as He has been to me during my lifetime here on earth.

Your grateful sister in Christ Jesus,

45 Brunswick Road, Clara Kidman.
Leyton, London, E.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Bristol conference have been transferred from 10 Albert Place, Pittville, Cheltenham, to Esperanza, Essery Road, Eastville, Bristol.

District Meetings in Nottingham.—On Sunday, November 24th, two very successful district meetings were held at 2 and 6:30 p.m., in Nottingham. President Thomas O. King presided. Associated with him were the following: Elders Charles V. Dean, E. O. Norr, B. W. Clayton, F. L. Walters, Edward Lublin, Lafayette Orme and wife. Elders William A. Morton and John S. Smith from the Liverpool office were also present. The services were well attended, especially the evening meeting, when the large hall was filled. About one hundred and twenty persons were present, one-half of whom do not belong to the Church. Spirited addresses were made by the branch presidency and President Thomas O. King, also by Elders Smith and Morton. The congregation manifested much interest in the remarks of the brethren.

Elders Meeting with Success in Exeter.—Elder Charles G. Jarman sends the following report of the work in Exeter: "Dear Brother Penrose,—I thought it would be of interest to you, and also to the readers of the STAR, to hear how we are are getting along at Exeter. Upon our arrival here, Elder Evans and I applied for and got permission from the chief constable to hold meetings on the streets in certain parts of the town. During the two months we have labored here we have held street meetings twice a week when the weather permitted and have, with one exception, been granted a fair hearing. We are being treated with a spirit of fairness in our tracting from door to door, and meet with many who are willing to listen to the principles of the Gospel as taught by the Church of Jesus Christ of Latter-day Saints. We have had many inquiries as to where we hold Sunday services, and I am inclined to think that ere long there will be enough interest evinced to justify us in having a hall to meet in."

Baptisms.—We are pleased to report another substantial increase in the Manchester conference. A baptismal service was held at the Gorton Public Baths on Tuesday, November 19th. After President George T. Beesley had explained the necessity of the ordinance about to be performed, fourteen converts were baptized by Elders Julian M. Thomas and Henry C. Gwilliam. There were nine from the Hyde branch and five from the branch in Manchester.

A baptismal service was conducted at the Boundary Road Baths, St. Helens, on the 24th inst., when two members were added to the Church. Elder Edwin A. Crockett officiated. Confirmations took place at the close of the baptismal service.

About eighty Elders, Saints and friends assembled at Tibberton Square Baths, London, on Sunday afternoon last, to witness a baptismal service. After the usual opening exercises, Elder C. A. Sperry explained the necessity of baptism, proving the same from

the Holy Scriptures. Six converts to the faith of the Latter-day Saints were then baptized by President Soren Peterson, Elders D. Frank Ottley, William L. Kidman and D. H. Cook. A confirmation meeting was afterward held at the headquarters of the London conference.

The Lord's Power Manifested in the Healing of the Sick.—It is a pleasure to me to be permitted to write to our valuable STAR, and to mingle my testimony with the testimonies of the Saints who have received blessings from the Lord. I am thankful to our Father in heaven for sending His servants to our home. It was in the early part of May last that an Elder of the Church left a tract at my home, my wife receiving the same. I read it and continued to investigate the Gospel message. I was able to substantiate every principle the Elders advocated. In June our eldest son had a very lame arm, caused by the dislocation of his shoulder when a child. After he commenced work it affected him so that he was compelled to stop. We called in Elders John N. White and Enoch Russon to administer to him, which they did, and he went to work next morning and has felt no pain since. On August 8th another son had a fall, lighting on his head, which caused concussion of the brain. The doctor came and rendered his aid, and left, telling us that it was a bad case. We sent for the Elders again (Elders Russon, Perkins and Hymas); they administered to him, and he commenced to recover. Next morning the doctor came, and to his great surprise our son was sitting up in bed singing the songs of Zion. Since then myself, wife, two sons and a daughter have been baptized. I can bear my testimony to the truthfulness of the Gospel of Jesus Christ as it has been revealed to us through the Prophet Joseph Smith, for I know it to be true, and the blessings are for all those who live the Gospel of Christ and exercise faith in Him. Praying the Lord to bless all who are seeking after truth, as He has blessed me and mine, I am, most respectfully your brother in the Gospel of Christ,

JOHN HAYNES, 54 Teny Street, Blackheath.

Farewell Socials.—On Monday evening, the 18th inst., the Saints and friends of Rochdale branch (Manchester conference) gave a farewell social in honor of Elder E. D. Hymas. He was also presented with a handsome set of knives and forks.

The Accrington Relief Society (Liverpool conference) gave a delightful social Saturday evening, the 16th inst., in honor of President J. G. Midgley, Jr. Over one hundred persons were present, among them President and Sister Penrose. An excellent program was rendered. Elder Midgley was the recipient of several useful presents from the Accrington branch.

On the evening of the 18th inst. a farewell social was held at the

home of Mr. Charles Newton, Stockport, in honor of Elder George R. Swainston. At the close of a most enjoyable program tasty refreshments were served.

A very pleasant time was spent in the Secular Hall, Manchester, Saturday the 16th inst., the occasion being a farewell entertainment in honor of Elders Henry C. Gwilliam, George R. Swainston, Ernest D. Hymas and Thomas H. Humphreys, who, after filling honorable missions, sailed for their homes on the 21st inst. President George T. Beesley presided. A program consisting of twenty-eight numbers was excellently rendered.

On the evening of the 13th inst., a complimentary social was held at Blackheath (Birmingham conference), in honor of Elder John N. White, prior to his departure for Zion, after having filled an honorable mission in this land.

On Wednesday evening, the 20th inst., a farewell social was held at the home of Mrs. Joseph Clark, Bath, in honor of Brother and Sister Heal, their daughter Emily, and Sister Fanny Woodey, who left England for Zion on the 21st inst. Members and relatives of the Heal family and Elders James A. Cragun and B. W. Dansie were present. A very pleasant time was spent.

A very enjoyable social was held Saturday evening, November 23rd, at the home of Brother Jesse Wiseman, 56 Turf Lane, Oldham, in honor of his daughter's seventeenth birthday, and also in honor of Elder Jesse W. Owens, who has been called to leave Oldham to labor in another part of the Manchester conference. A very enjoyable time was had by all present. During the evening refreshments were served by Brother and Sister Wiseman.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXXVI.—Jesus, the Christ, to Return.

I. The second advent.

1. Predicted and in part described. (a) By Old Testament prophets (Psalms 1: 3; Isaiah 35: 4-10; 40: 10; Jude 14: 15; compare Pearl of Great Price, Moses 7: 60). (b) By our Lord, Himself, while in the flesh (Matt. 24: 3, 14; Luke 17: 26-30; 21: 7-28; Mark 8: 38). (c) By angels at the ascension (Acts 1: 11). (d) By the apostles on the eastern hemisphere (I. Thess. 4: 16; II. Thess. 1: 7, 8; Hebrews 9: 28; I. Peter 4: 13; I. John 2: 28; 3: 2). (e) By the Savior to the Nephites (III. Nephi 26: 3; 28: 7, 8). (f) Through modern revelation (Doc. and Cov. 33: 17; 34: 6, 7; 45: 44, 74, 75). Note the burden of modern revelation respecting the Savior's coming, that the event is near at hand (Doc. and Cov. 1: 12, and numerous references thereto).

2. The mission of the modern Church—to prepare for the great event.

II. Christ's reign on earth—the kingdom.

III. The Millennium.

See "Articles of Faith," lecture 20 and numerous references embodied therein.

THE FAIR FIEND.

Beware a fiend in angel form,
A demon in disguise,
Who spreads his snare for human souls,
The foolish and the wise.

He wears a mask—a winning mien,
And seems a friend, not foe;
Appears descending from above,
While rising from below.

His favorite weapon is a smile;
He ne'er was known to frown;
He never yet used violence
To throw a victim down.

But oh! beware this demon fair,
This fiend in angel guise,
Whose deadliest dart, a loving look
From soft and siren eyes.

More fatal far than golden lure,
Than Bacchanalian bowl,
Than all beside that charms the will
And wantons with the soul.

Resist—repel this foeman fell,
And drive him to his lair,
But never thou the gauntlet hurl,
Never this demon dare.

Should he in strife the stronger prove,
One way is open—flee.
'Tis no disgrace when overmatched;
Retreat means victory.

Recruit thy worn and shattered strength
And in some future fray
Thy might shall make thee conqueror—
The demon thou shalt slay.

Well known this universal foe;
World-wide his evil fame;
The human heart his battle-ground;
Temptation is his name.

ORSON F. WHITNEY, in the *Improvement Era.*

DIED.

POTTS.—At his home in Somerset, October 28th, 1907, George C. Potts, aged 53 years. He was a true servant of God and a faithful Latter-day Saint.

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